BIBLIOTHECA BODLEIANA

A FORME OF COMMON-PRAYER,

To be used upon the solemne Fast appointed by His MAJESTIES Proclamation upon the second *Friday in every Moneth.*

Beginning on the tenth day of *November next, being Friday.*

For the Averting of Gods Iudgements now upon us; For the ceasing of this present Rebellion; and restoring a happy Peace in this Kingdome.

Set forth by His MAJESTIES Authority, & Commanded to be duely read in all Churches and Chappels within this Kingdome, and the Dominion of *Wales.*

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M DC. XLIII.

Mary Ward

THE ORDER FOR MORNING PRAYER.

First the Minister shall say.

CORRECT us (O Lord) and yet in thy judgment, not in thy fury, lest we should be consumed, and brought to nothing.

Then shall follow the Exhortation.

DEarely beloved Brethren, the Scripture moveth us in sundry places, to acknowledg and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloake them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſſe of the same, by his infinite goodnesse and mercy. And although we ought at all times

humbly to acknowledg our ſins before God: yet ought we moſt chiefly ſo to doe, when at ſuch a time and occaſion as this is, we aſſemble, and meet together, to caſt our ſelves downe at the throne of his heavenly Grace, and to powre out our humble ſupplications, for the Averting of his heavy Iudgements now upon us, for the ceaſing of this preſent *Rebellion*, and reſtoring a happy *Peace* in this Kingdom. Wherefore I pray and beſeech you, as many as be here preſent, to accompany me with a pure heart and humble voyce, unto the Throne of the heavenly grace, ſaying after me.

The Confeſſion to be ſaid of the whole Congregation, kneeling.

ALmighty and moſt mercifull Father, We have erred and ſtrayed from thy wayes like loſt ſheep, We have followed too much the devices and deſires of our own hearts, We have offended againſt thy holy lawes, We have left undone thoſe things which we ought to have done, And We have done thoſe things which We ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miſerable offenders, Spare thou them, O God, which confeſſe their faults, Reſtore thou them that be penitent, according

according to thy promiſes declared unto mankind in Chriſt Ieſus our Lord; And grant, O moſt mercifull Father, for his ſake, that we may hereafter live a godly, righteous, and a ſober life, to the glory of thy holy Name. *Amen.*

The abſolution to be pronounced by the Prieſt alone.

ALmighty God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that he may turne from his wickedneſſe and live, and hath given power and commandement to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolveth all them which truely repent, and unfainedly beleeve his holy Goſpel. Wherefore we beſeech him to grant us true repentance and his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternall joy through Ieſus Chriſt our Lord.

The Prieſt ſhall begin, and ſay.

OVR Father which art in heaven. Hallowed be thy name. Thy kingdome come. Thy will be

done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And leade vs not into temptation: but deliver us from evill: for thine is the kingdome, the power and the glory, for ever and ever. Amen.

Prieſt.

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſt to help us.

Prieſt.

Glory be to the Father, and to the Sonne, and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

Praiſe yee the Lord.

Then ſhall be ſaid or ſung this Pſalme following, in ſtead of Venite exultemus.

Pſal. 18. I Will love thee, O lord, my ſtrength: the Lord is my ſtonie rock, and my defence, my Saviour, my God and my might in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

In my trouble I will call upon the Lord, and complain unto my God: ſo ſhall I be ſafe from mine enemies.

So

So ſhall he heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter even into his eares. 3

Heare my prayer, O Lord: and let my crying come unto thee. Pſal. 102. 4

Hide not thy face from me in the time of my trouble: incline thine eare unto me when I call, oh heare me, and that right ſoone. 5

The enemie cryeth ſo, and the ungodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me. 6 Pſal 55.

Thou art my King, O God: ſend help unto Iacob. 7 Pſal. 44.

Through thee will we overthrow our enemies: and in thy Name will we tread them under that riſe up againſt us. 8

For I will not truſt in my bow: it is not my ſword that ſhall help me. 9

But it is thou that ſaveſt vs from our enemies: and putteſt them to confuſion that hate vs. 10.

There is no King can be ſaved by the multitude of an hoſte: neither is any mighty man delivered by much ſtrength. 11 Pſal. 33.

Therefore in thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſſe. 12 Pſal. 31.

Bow down thine eare to me, and ſave me: make haſt to deliver me. 13.

My time is in thy hand, deliver me from the hand of mine enemies, and from them that perſecute me. 14.

Plead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me. 15 Pſal. 35.

Lay hand vpon the ſhield and buckler: and ſtand vp to help me. 16

Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay unto my ſoule, I am thy ſaluation. 17.

Let

18. *Let them be confounded, and put to ſhame that ſeeke after my ſoule: let them be turned back, and brought to confuſion that imagine miſchiefe for me.*

19. Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

20. *Let their way be darke and ſlippery: and the Angel of the Lord perſecute them.*

21. Pſal. 33. But let the eye of the Lord be upon them that feare him: and put their truſt in his mercy.

22. *To deliver their ſoules from death: and to feed them in the time of dearth.*

23. Pſal. 55. O Lord, take heed unto mee and heare mee: how I mourne in my prayer, and am vexed.

24. Pſal. 38. *For I will confeſſe my wickedneſſe: and be ſorry for my ſinne.*

25. Pſal. 32. I ſaid, I will confeſſe my ſinnes unto the Lord: and ſo thou forgaveſt the wickedneſſe of my ſinne.

26. *For this ſhall every one that is godly make his prayer unto thee in a time when thou maiſt be found: but in the great water floods they ſhall not come nigh him.*

27. Pſal. 51. The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

28. *O be favourable and gratious unto Sion: build thou the walls of Ieruſalem.*

29. Pſal. 39. And now, Lord, what is my hope? truly my hope is even in thee.

30. Pſal. 33. *Let thy mercifull kindneſſe be upon us: like as we doe put our truſt in thee.*

Glory be to the Father, and to the Sonne, and to the holy Ghoſt:

As it was in the beginning is now and ever ſhall be, world without end, AMEN.

Pſalmes

PSALMES FOR MORNING and Evening Prayer.

Dominus illuminatio. Pſal. 27.

THE Lord is my light and my ſalvation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2. When the wicked, (even mine enemies and my foes) came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt mee, yet ſhall not my heart bë afraid: and though there roſe up warre againſt mee, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the daies of my life, to behold the faire beauty of the Lord, and to viſit his Temple.

5. For in the time of trouble he ſhall hide me in his Tabernacle: yea, in the ſecret place of his dwelling ſhall he hide mee, and ſet me up upon a rock of ſtone.

6. And now ſhall he lift up mine head: above mine enemies round about mee.

7. Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeak praiſes unto the Lord.

8. Hearken unto my voyce, O Lord, when I cry unto thee: have mercy upon me, and heare me.

9. Mine heart hath talked of thee, ſeek ye my face: thy face, Lord, will I ſeek.

10. O hide not thou thy face from mee: nor caſt thy ſervant away in diſpleaſure.

11. Thou haſt been my ſuccour: leave mee not, neither forſake mee, O God of my ſalvation.

12. When my Father and my Mother forſake mee: the Lord taketh me up.

13. Teach me thy way, O Lord: and lead me in the right way becauſe of mine enemies.

14. Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15. I ſhould utterly have fainted: but that I beleeve verily to ſee the goodneſſe of the Lord in the land of the living.

16. O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Iudica me Domine. PSAL. 35.

PLead thou my cauſe, O Lord, with them that ſtrive with mee: and fight thou againſt them that fight againſt mee.

2 Lay hand upon the ſhield and buckler: and ſtand up to help mee.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute mee: ſay unto my ſoule, I am thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoule: let them be turned back, and brought to confuſion that imagine miſchiefe for mee.

5 Let them be as the duſt before the wind: and the Angell of the Lord ſcattering them.

6 Let

6 Let their way be dark and ſlippery: and let the Angell of the Lord perſecute them.

7 For they have privily laid their net to deſtroy mee without a cauſe: yea, even without a cauſe have they made a pit for my ſoule.

8 Let a ſudden deſtruction come upon him unawares: and his net that he hath laid privily, catch himſelfe, that he may fall into his own miſchiefe.

9 And my ſoule be joyfull in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, which delivereſt the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoyleth him.

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evill for good: to the great diſcomfort of my ſoule.

13 Nevertheleſſe, when they were ſick, I put on ſackcloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine own boſome.

14 I behaved my ſelfe as though it had been my friend or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoyced, and gathered them together: yea, the very abjects came together againſt me unawares, making mowes at mee, & ceaſed not.

16 With the flatterers were buſy mockers: which gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deli-

ver my ſoule from the calamities which they bring on me, and my darling from the Lions.

18 So will I give thee thankes in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enimies triumph over mee ungodly: neither let them wink with their eyes that hate mee without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitfull words againſt them that are quiet in the land.

21 They gaped on mee with their mouthes: and ſaid, fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake, and ſtand up to judge my quarrell: avenge thou my cauſe, my God and my Lord.

24. Iudge me, O Lord my God, according to thy righteouſneſſe: and let them not triumph over mee.

25 Let them not ſay in their hearts, there, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together that rejoyce at my trouble: let them be cloathed with rebuke and diſhonour that boaſt themſelves againſt mee.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, which hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſſe: and of thy praiſe all the day long.

Noli

Noli æmulari. Pſal. 37.

FRet not thy ſelfe becauſe of the ungodly: neither be thou envious againſt the evill doers.

2 For they ſhall ſoon be cut down like the graſſe: and be withered even as the green hearb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the Lord: and put thy truſt in him, and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſneſſe as clear as the light: and thy juſt dealing as the noon day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelfe at him whoſe way doth proſper, againſt the man that doth after evill counſels.

8 Leave off from wrath, and let goe diſpleaſure: fret not thy ſelfe, elſe ſhalt thou be moved to doe evill.

9 Wicked dooers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek ſpirited ſhall poſſeſſe the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſell againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for he hath ſeen that his day is comming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt downe the poor and needy, and to ſlay ſuch as be of a right converſation.

15 Their ſword ſhall goe through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the ungodly.

17 For the armes of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the daies of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the daies of dearth they ſhall have enough.

20 As for the ungodly they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambes: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

22 Such as be bleſſed of God ſhall poſſeſſe the land: and they that be curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his ſeed is bleſſed.

27 Flee from evill, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The righteous ſhall be puniſhed: as for the ſeed of the ungodly it ſhall be rooted out.

30 The righteous ſhall inherit the land: and ſhall dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemne him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſſe the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 And I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: which is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them; becauſe they put their truſt in him.

Eripe me de inimicis. Pſal. 59.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty men.

3 For lo, they lye waiting for my ſoul: the mighty men

are

are gathered againſt mee, without any offence or fault of mee, O Lord.

4 They runne and prepare themſelves without my fault: ariſe thou therefore to help mee, and behold.

5 Stand up (O Lord God of hoſtes) thou God of Iſrael, to viſit all the heathen: and be not mercifull unto them that offend of malicious wickedneſſe.

6 They goe to and fro in the evening: they grin like a dog, and run about through the City.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth heare?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorne.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſſe plenteouſly: and God ſhall let me ſee my deſire upon mine enimies.

11 Slay them not, leaſt my people forget it: but ſcatter them abroad among the people, and put them downe, O Lord our defence.

12 For the ſinne of their mouth, and for the words of their lips, they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God which ruleth in Iacob, and unto the ends of the World.

14 And in the evening they will returne: grinne like a dog, and wil goe about the City.

15 They will runne here and there for meat: & grudge if they be not ſatisfied.

16 As for mee, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence

defence and refuge in the day of my trouble.

17 Vnto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my mercifull God.

Vt quid Deus? Pſal. 74.

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation: whom thou haſt purchaſed and redeemed of old.

3. Think upon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemie: which hath done evill in thy ſanctuary.

5 Thine adverſaries roare in the midſt of thy congregation: and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have have ſet fire upon thy holy places: and have defiled the dwelling place of thy name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more: no not one is there among us that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt not

 thou

thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou breakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in peices: and gavest him to be meat for the people in the wildernesse.

16 Thou broughtest out fountaines and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made summer & winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people have blasphemed thy name.

20 O deliver not the soule of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poore for ever.

21 Look upon the covenant: for all the earth is full of darknesse, and cruell habitations.

22 O let not the simple go away ashamed: but let the poore and needy give praise unto thy name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Deus quis similis. Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy selfe, O God.

2 For

For loe, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſell againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out that they be no more a people: and that the name of Iſraell may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee.

6 The Tabernacles of the Edomites, and Iſmaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned unto them, and have holpen the children of Lot.

9 But do thou to them as to the Madianites, unto Siſera, and unto Iabin, at the brook of Kiſon.

10 Which periſhed at Endor: and became as the dung of the Earth.

11 Make them and their Princes like Oreb and Zeb: yea make all their Princes like Zeba & Salmana.

12 Which ſay, let us take to our ſelves, the houſes of God in poſſeſſion.

13. O my God, make them like unto a wheele: and as the ſtubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountaines.

15 Perſecute them even ſo with thy tempeſt: and make them affraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy name.

17 Let them be confounded and vexed ever more and

more: let them be put to ſhame & periſh.

18 And they ſhall know that thou whoſe name is Iehovah: art only the moſt Higheſt over all the earth.

Deus vltionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe thou judge of the world: & reward the proud after their deſerving.

3 Lord how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murther the widdow and the ſtranger: & put the fatherleſſe to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heed ye unwiſe among the people: O ye fooles when will ye underſtand?

9 He that planted the eare, ſhall he not heare: or he that made the eye ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteneſt (O Lord:) and teacheſt him in thy law.

13 That thou maiſt give him patience in time of adverſity: untill the pit be digged up for the ungodly.

14 For the Lord will not faile his people: neither will he forſake his inheritance.

15

15 Vntill righteouſnes turne againe unto judgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe up with mee againſt the wicked: or who will take my part againſt the evill doers?

17 If the Lord had not helped mee: it had not failed but my ſoule had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy (O Lord) held me up.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts have refreſhed my ſoule.

20 Wilt thou have any thing to doe with the ſtoole of wickedneſſe: which imagineth miſchiefe as a Law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſſe, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Benedictus Dominus. Pſal. 144.

BLeſſed be the Lord my ſtrength: which teacheth my hands to Warre and my fingers to fight.

2 My hope and my fortreſſe, my Caſtle and deliverer, my defender, in whom I truſt: which ſubdueth my people that is under mee.

3 Lord, what is man that thou haſt ſuch reſpect unto him: or the ſonne of man that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow the heavens, O Lord, and come downe: touch the mountaines and they ſhall ſmoake.

6 Caſt forth thy lightening, and teare them: ſhoot out thine arrowes, and conſume them.

7 Send downe thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity: & their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten ſtringed Lute.

10 Thou haſt given victory unto Kings: and haſt delivered David thy ſervant from the perill of the ſword.

11 Save mee, and deliver mee from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniqnity.

12 That our ſonnes may grow up as the young plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our Oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people which have the Lord for their God.

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g For the Firſt leſſon is appoynted to be read 2. *Sam.* 15. & 16. *Chap.* of the Rebellion of *Abſolon.*

O R,

Numb. 16. The Conſpiracy of *Corah*, *Dathan*, and *Abiram.*

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Anlgels cry aloud: the Heavens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

Thee noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Majeſty.

Thine honourable, true: and only Sonne.

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Sonne: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhorre the Virgins wombe.

When thou haddeſt overcome the ſharpneſſe of death thou dideſt open the Kingdome of Heaven to all beleevers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We beleeve that thou ſhalt come: to be our Iudge.

We therefore pray thee helpthy ſervants: whom thou haſt redeemed with thy pretious blood.

Make them to be numbred with thy Saints: in glory everlaſting.

O Lord ſave thy people: and bleſſe thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee.
And we worſhip thy Name: ever world without end.
Vouchſafe (O Lord:) to keep us this day without ſinne.
O Lord have mercy upon us: have mercy upon us.
O Lord let thy mercy lighten upon us: as our truſt is in thee.
O Lord in thee have I truſted: let me never be confounded.

For the *Second Leſſon* is appointed to be read *Rom.* 13.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.
And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.
As he ſpake by the mouth of his holy Prophets: which haue bin ſince the World began.
That we ſhould be ſaved from our enemies: and from the hands of all that hate us.
To performe the mercy promiſed to our forefathers: and to remember his holy covenant.
To performe the oath which he ſware to our forefather Abraham: that he would give us.
That we being delivered out of the hands of our enemies: might ſerve him without feare.

In

In holineſſe and righteouſneſſe before him: all the daies of our life.

And thou Child ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his waies.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day-ſpring from an high hath viſited us.

To give light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feet into the way of Peace.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. AMEN.

The Creed to be ſaid ſtanding.

I Beleeve in God the Father Almighty, maker of Heaven and Earth: and in Ieſus Chriſt his only Sonne our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty, from thence ſhall he come to judge the quick and the dead. I beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. AMEN.

The prayers, all devoutly kneeling.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. For thine is the Kingdome, the power, and the glory, for ever and ever. *Amen.*

The Priest Standing up, shall say.

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord guard the Person of thy Servant the King.

Answer.

Which putteh His trust in thee.

Priest.

Send to Him & to His Armies help from thy holy Place.

Answer.

And evermore mightily defend them.

Con-

Prieſt.

Confound the deſignes of all thoſe that are riſen up a-gainſt Him.

Anſwer.

And let not their Rebellious wickedneſſe approach neare to hurt Him.

Prieſt.

O Lord heare our prayer.

Anſwer.

And let our cry come unto thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy People.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God make cleane our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

Prieſt.

Let us pray.

The firſt Collect for the day.

O Almighty God, King of kings, and governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be mer-

cifull to them that truely repent: ſave and deliver us (we humbly beſeech thee) from the hands of our enemies, abate their pride, aſſwage their malice, and confound their devices, that we being armed with thy defence, may be preſerved evermore from all perills, to glorifie thee, which art the only giver of all victory, through the merits of thy only Sonne Ieſus Chriſt our Lord. *Amen.*

A Prayer.

O Eternall God and moſt mercifull Father, Wee humbly beſeech thee to be mercifull unto us, and in the Riches of thy unſpeakable mercies, be neare to help and ſuccour us, in all thoſe extremities which our ſinnes threaten to bring upon us. The Rebellious are ſtrengthned againſt us, by our multiplied Rebellions againſt thee: and wee deſerve to ſuffer what our enemies threaten, even ſuddaine ſurpriſall & deſtruction to deſolation. But there is mercy with thee, that thou maiſt be feared: and there is mercy with thee that they may not be feared. Shew us therefore thy mercy O Lord; and let us ſo feare thee, that we may never be forced to feel or feare them. And when thou wilt correct us for our Sinnes, O Lord in judgement remember mercy, and let us fall into thy hands, and not into the hands of men, let us fall into thy hands, and not into the hands of ungratious and ungodly men: into thy hands, and not into the hands of Sacrilegious and ſeditious men: into thy mercifull hands, and not into the cruell hands of thine and our enemies. Even for Ieſus Chriſts ſake, our only mediator and Redeemer. *Amen.*

The ſecond Collect.

O God which art the Author of Peace, and lover of Concord, in knowledge of whom ſtandeth our eternall life, whoſe ſervice is perfect freedome, defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any adverſaries through the might of Ieſus Chriſt our Lord. *Amen.*

The third Collect.

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kind of danger: but that all our doings may be ordered by thy governance, to doe alwayes that is righteous in thy ſight, through Ieſus Chriſt our Lord. *Amen.*

Then ſhall follow the Letanie.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy vpon vs miſerable ſinners.

O God the Sonne Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Sonne Redeemer of the world: have mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God: have mercy vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare vs good Lord.

From all evill and miſchiefe, from ſinne, from the crafts and aſſaults of the devill, from thy wrath, and from everlaſting damnation.

Good Lord deliver vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from envie, hatred and malice, and all uncharitableneſſe.

Good Lord deliver vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh, and the devill.

Good Lord deliver vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.

Good Lord deliver vs.

From all ſedition and privy conſpiracy, from this preſent dangerous Rebellion, from all falſe doctrine and hereſie, from

from hardneſſe of heart, and contempt of thy word and Commandement.

Good Lord deliver vs.

By the myſtery of thy holy Incarnation, by holy Nativity and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliver vs.

By thine Agony and bloody Sweat, by thy Croſſe and Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection and Aſſenſion, and by the comming of the holy Ghoſt.

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliver vs.

We ſinners doe beſeech thee to heare us (O Lord God) and that it may pleaſe thee to rule and governe thy holy Church univerſally in the right way, and particularly, that it may pleaſe thee to deliver this nationall Church from all Sacriledge and prophaneneſſe.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy Servant CHARLES, our moſt gratious King and Governour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and love, and that he may evermore have affiance in thee, and ever ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the Victory over all his enemies, and more e-

ſpecial-

ſpecially againſt thoſe that are now riſen up in Rebellion againſt him.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerve our gratious Queene *Mary*, Prince *Charles*, and the reſt of the Royall Progenie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſell and all the Nobility, with grace, wiſedome, and underſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giving them grace to execute Iuſtice, and to maintaine truth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to give to all Nations, vnity, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to give vs an heart to love and dread thee, and diligently to live after thy commandements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giveto all thy people increaſe of grace, to heare meekly thy word, and to receive it with pure

pure affection, and to bring forth the fruits of the Spirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred, and are deceived.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and help the weake hearted, and to raiſe up them that fall, & finally to beat down Satan under our feet.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccour, help and comfort all that be in danger, neceſſity and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerve all that travell by land or by water, all women labouring of child, all ſicke perſons and young children, and to ſhew thy pitty upon all priſoners and captives.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and provide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to have mercy upon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſinnes, negligences, and ignorances, and

to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world. *Grant vs thy peace.*

O Lambe of God, that takeſt away the ſinnes of the world. *Have mercy vpon vs.*

O Chriſt heare vs.

O Chriſt heare vs.

Lord have mercy vpon vs.

Lord have mercy vpon vs.

Chriſt have mercy vpon vs.

Chriſt have mercy vpon vs.

Lord have mercy vpon vs.

Lord have mercy upon vs.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver vs from evill. AMEN.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwer.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that we make before thee, in all our troubles and adverſities, whenſoever they oppreſſe vs: and graciouſly

gratiouſly heare us, that thoſe evills which the craft and ſubtilty of the devill or man worketh againſt us, be brought to nought, and by the providence of thy goodneſſe they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thankes unto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe helpe vs, and deliver vs for thy Names ſake.

O God we have heard with our eares, and our fathers have declared unto us, the noble workes that thou diddeſt in their dayes, and in the old time before them.

O Lord ariſe, helpe vs, and deliver vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. AMEN.

From our enemies defend us, O Chriſt.

Gratiouſly looke upon our afflictions.

Pittifully behold the ſorrowes of our hearts.

Mercifully forgive the ſinnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of David, have mercy upon vs.

Both now and ever vouchſafe to heare us, O Chriſt.

Gratiouſly heare vs, O Chriſt.

Gratiouſly heare vs, O Lord Chriſt.

The Verſicle.

O Lord let thy mercy be ſhewed upon us,

Anſwer.

As we doe put our truſt in thee.

Let vs pray.

VVE humbly beſeech thee, O Father, mercifully to looke upon our infirmities, and for the glory of thy Names ſake, turne from us all thoſe evills that we moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſſe and pureneſſe of living, to thy honour and glory, through our only Mediatour and Advocate Ieſus Chriſt our Lord. AMEN.

The Prayer for the Kings Majeſtie.

O Lord our heavenly Father, High and Mighty King of Kings, Lord of Lords, the only ruler of Princes, which doeſt from thy Throne behold all the dwellers upon earth, moſt heartily we beſeech thee with thy favour to behold our moſt gratious Soveraigne Lord King CHARLES, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way, endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him, that he may vanquiſh and overcome all his enemies, and finally after this life he may attaine everlaſting joy and felicity, through Ieſus Chriſt our Lord. AMEN.

A Prayer for the Queene, Prince Charles, &c.

ALmighty God, the fountaine of all goodnes, wee humbly beſeech thee to bleſſe our moſt gracious Queene *Mary*, Prince *Charles*, and the reſt of the Royall Progenie; Endue them with thy holy Spirit, enrich them with thy heavenly grace, proſper them with all happineſſe, and bring them to thine everlaſting Kingdome, through Ieſus Chriſt our Lord. AMEN.

The Prayer for the Biſhops, and the Clergy.

ALmighty and everlaſting God, which only worke'ſt great marvails, ſend downe upon our Biſhops and Curates and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truly pleaſe thee, powre upon them the continuall deaw of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Ieſus Chriſt. *Amen.*

O Lord of heaven and earth, God of the ſpirits of all fleſh, we a moſt ſinfull, and therefore now a moſt miſerable People, doe in the bitterneſſe of our afflicted Soules humbly fall downe at the footſtoole of thy grace, moſt ſadly bewailing our many and moſt haynous ſinnes. We have multiplied our iniquities into a violation of thy whole Law, having neither performed to thee our God, nor to man the duties thou requireſt of us, ſo that by our wicked workes we have denied that moſt holy faith, whereof our mouthes have for ſo long a time made profeſſion. Theſe things O Lord, have we done, and becauſe in goodneſſe thou wert pleaſed to keep ſilence, how many of us have thought wickedly, that thou wert altogether ſuch an one as our ſelves; which either did'ſt approve or at leaſt would'ſt not puniſh the Crimes that we doted on. And now in thy juſt Iudgements thou haſt ſet our ſinnes in order before our eyes; In the continued ſcourge of this waſting Rebellion, we may well perceive, that the ſinnes we have done have not been barely infirmities, but Rebellions againſt thee. In the Rapines acted upon the ſubſtance thou haſt given us, we cannot but conſider that by Oathes and Blaſphemies we have robbed thee of thine

Honour, and have oftimes ſtolen much of that pretious time which ſhould have been ſpent in thy ſervice. Nay we have added ſinne unto ſinne, ſo that one Crime hath brought forth another Tranſgreſſion, and thou haſt ſhewed us even this in thy Iudgements we now feele, in that this preſent warre hath brought forth an infectious diſeaſe, and doth now threaten famine to us. We confeſſe O Lord with all thankfulneſſe of heart, that thou haſt been pleaſed to ſweeten the bitterneſſe of this Cup by many ſtrange ſucceſſes, by frequent and unexpected Victories, and yet thou haſt ſo allayed each favour of thine hand with the mixture of ſome ſudden croſſe, that herein thou haſt ſet our Repentance too before the ſight of our eyes, and let's us ſee 'tis mixt with ſo much coldneſſe and Hypocriſy, that there may be as much guilt in ſuch a kind of Repentance as before there was in our ſinnes. Yet returne O God, in great mercy returne unto the many thouſands of thy people: doe thou accept, and increaſe in our hearts our deteſtation of all wickedneſſe, that our ſorrowes for ſinne may be as compleatly perfect as we deſire thou ſhouldſt make our Victories, and that for times hereafter, our hearty obſervance of thy whole Law may ſtill runne along with ſuch ſorrowes. O let not thy ſcourge end in a deſolation, nor thine anger goe on unto the height of an everlaſting ruine: But heare us mercifull Father, haſten the areſion of theſe thy ſharp judgements from us, and let not the noyſe of this accurſed Rebellion be any longer heard in our ſtreets. Scatter thou the People that delight in Warre, and let the bleſſing of Peace be upon the Heads of all thoſe who ſtrive and pray for this bleſſing; and that for his ſake by whoſe hand thou giveſt every bleſſing Ieſus Chriſt our Lord. *Amen.*

In the time of Warre.

O Almighty God, King of all Kings, and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent, save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee which art the only giver of all victory, through the merits of thy only sonne Iesus Christ our Lord. *Amen.*

Or this.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions, and though we be tied and bound with the chaine of our sinnes, yet let the pittifulnesse of thy great mercy loose us, for the honour of Iesus Christs sake, our Mediatour and Advocate. *Amen.*

A Prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

2. *Corinthians* 13.

THe grace of our Lord Ieſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

The ſecond Service.

OUr Father which art in Heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us, and lead us not into temptation: But deliver us from evill. For thine is the Kingdome, the power and the glory, for ever and ever. *Amen.*

The Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord, *Amen.*

Then ſhall the Prieſt rehearſe diſtinctly the ten Commandements, and the People kneeling, ſhall after every one of them aske God forgiveneſſe.

Prieſt.

Prieſt.

GOd ſpake theſe words, and ſaid, I am the Lord thy God: thou ſhalt have none other Gods but mee.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Thou ſhalt not make to thy ſelfe any graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow downe to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſinnes of the fathers upon the children, unto the third and fourth generation of them that hate mee, and ſhew mercy unto thouſands in them that love mee and keep my Commandements.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Remember that thou keep holy the Sabbath day. Sixe daies ſhalt thou labour, and doe all that thou haſt to doe, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt doe no manner of worke, thou and thy ſon, and thy daughter, thy man ſervant, and thy maid ſervant,

thy cattell, and the ſtranger that is within thy gates: For in ſix daies the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Honour thy Father and thy Mother, that thy daies may be long in the Land which the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Thou ſhalt doe no murder.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

prieſt.

Thou ſhalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Thou ſhalt not ſteale.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Prieſt

Prieſt.

Thou ſhalt not covet thy neighbours houſe. Thou ſhalt not couet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

People.

Lord have mercy upon us, and write all theſe thy Lawes in our hearts, we beſeech thee.

Let us Pray.

The Collect for the King.

ALmighty God, whoſe kingdome is everlaſting, and power infinite, have mercy upon the whole Congregation, and ſo rule the heart of thy chooſen ſervant *Charles* our King and Governour, that he knowing whoſe miniſter he is, may above all things ſeek thy honour and glory, & that we his Subjects, duely conſidering whoſe authority he hath, may faithfully ſerve, honour, and humbly obey him, in thee, and for thee according to thy bleſſed word and ordinance, through Ieſus Chriſt our Lord, who with thee and the holy Ghoſt liveth and reigneth ever one God, world without end. *Amen.*

The Collect of the day.

SHew forth the power of thy might, O Lord, and come among us, and with great ſtrength ſuccour us, that whereas by ſinne we are ſet in the midſt of ſo many and great dangers, we may by mercy be brought out again, and the right hand of thy Majeſty may be our defence againſt all our enemies, through Ieſus Chriſt our Lord, *Amen.*

THE EPISTLE.

2. Tim. 3. to the end of the 9. verſe.

THis know alſo, that in the laſt daies perilous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, Traitors, heady, high-minded, lovers of pleaſures more then lovers of God; having a forme of godlineſſe, but denying the power thereof: from ſuch turne away. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſinnes, led away with diverſe luſts, ever learning, and never able to come to the knowledge of the truth. Now as Iannes and Iambres withſtood Moſes: ſo doe theſe alſo reſiſt the truth: men of corrupt mindes, reprobate concerning the faith. But they ſhall proceed no further: for their folly ſhall be manifeſt to all *men* as theirs alſo was.

THE GOSPELL.

23. Matt. from the 13. v. to the end of the Chapter. Or Revel. from the 7. to the 13. Or Mat. 5. to the end of the 12. verſe.

BUt woe unto you Scribes and Phariſees, hypocrites; for ye ſhut up the kingdome of heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are entering, to go in. Woe unto you Scribes and Phariſees, hypocrites; for ye devoure widowes houſes, and

for

for a pretence make long prayers: therefore ye ſhall receive the greater damnation. Woe unto you Scribes and Phariſees, hypocrites; for ye compaſſe ſea and land to make one Proſelyte, and when he is made, ye make him two-fold more the childe of hell then your ſelves. Woe unto you ye blind guides, which ſay, whoſoever ſhall ſweare by the temple, it is nothing: but whoſoever ſhall ſweare by the gold of the temple, he is a debter. Ye fools and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold? And whoſoever ſhall ſweare by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that ſanctifieth the gift? Who ſo therefore ſhall ſweare by the altar, ſweareth by it, and by all things thereon. And who ſo ſhall ſweare by the temple, ſweareth by it, and by him that dwelleth therein. And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon. Woe unto you Scribes & Phariſees, hypocrites, for ye pay tythe of mint & aniſe, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: theſe ought ye to have done, and not to leave the other undone. Ye blind guides, which ſtrain at a gnat, and ſwallow a camel. Woe unto you Scribes and Phariſees, hypocrites; for ye make cleane the outſide of the cup and of the platter, but within they are full of extortion and exceſſe. Thou blind Phariſee, cleanſe firſt that which is within the cup and platter, that the outſide of them may be clean alſo. Woe unto you Scribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleaneneſſe. Even ſo ye alſo outwardly appeare righteous unto men,

but within ye are full of hypocriſie and iniquity. Woe unto you Scribes & Phariſees, hypocrites; becauſe you build the tombes of the Prophets, and garniſh the ſepulchres of the righteous, and ſay, If we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the Prophets. Fill ye up then the meaſure of your Fathers. Ye ſerpents, ye generation of vipers, How can ye eſcape the damnation of hell? Wherefore behold, I ſend unto you Prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from City to City: That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous *Abel*, unto the blood of *Zacharias*, ſonne of *Barachias*, whom ye ſlew between the Temple and the Altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Ieruſalem, Ieruſalem, thou that killedſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not? Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

The NICENE *Creed.*

I Beleeve in one God, the Father Almighty maker of Heaven and Earth, and of all things viſible and inviſible: and in one Lord Ieſus Chriſt, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of

of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for us men, and for our ſalvation, came downe from Heaven, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for us under Pontius Pilate. He ſuffered, and was buried, and the third day he roſe again, according to the Scriptures, and aſcended into Heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: whoſe Kingdome ſhall have no end. And I beleeve in the holy Ghoſt, the Lord and giver of life, who proceedeth from the Father & the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets. And I believe one Catholique and Apoſtolique Church. I acknowledge one Baptiſme for the remiſſion of ſinnes. And I look for the reſurrection of the dead, and the life of the world to come. *Amen.*

After the Creed, if there be no Sermon, ſhall follow, a Homily, *ſet forth in the end of this Book.*

LEt your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven.

Let us pray for the whole ſtate of Chriſts Church militant here on earth.

Almighty

ALmighty and ever living God, which by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thankes for all men: We humbly beſeech thee moſt mercifully (*to accept our almes, and*) to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſall Church with the Spirit of truth, unity and concord: and grant that all they that doe confeſſe thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and Governours, and ſpecially thy ſervant CHARLES, our King, that under him we may be godly and quietly governed. And grant unto his whole Counſell, and to all that be put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and virtue. Give grace (O heavenly Father) to all Biſhops, Paſtors, and Curates, that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duely adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace, and eſpecially to this Congregation here preſent, that with meek heart and due reverence, they may heare and receive thy holy Word, truely ſerving thee in holineſſe and righteouſneſſe all the daies of their life. And we moſt humbly beſeech thee of thy goodneſſe (O Lord) to comfort and ſuccour all them, which in this tranſitory life be in trouble, ſorrow, need, ſickneſſe, or any other adverſity. Grant this, O Father, for Ieſus Chriſts ſake our only Mediatour and Advocate. *Amen.*

If there be no almes given unto the poore, then ſhall the words (*of accepting our almes*) be left out unſaid.

A Hymne or generall Thankſgiving.

GLory be to God on high, and in Earth Peace, good will towards men. We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee; and at this time, in a more eſpeciall manner, with the higheſt expreſſions of our devouteſt Hearts, we moſt humbly give thankes unto thee, for that thou haſt been pleaſed out of thine infinite goodnes, mercifully to look down upon the late low eſtate of our gratious Soveraigne; That thou haſt brought him from ſo much ſcornfull neglect, to appeare ſo terrible unto thoſe deſperate Rebells, who dare yet ſtand in Armes againſt him; That thou haſt bleſt him with many, and thoſe eminent Victories. O Lord God, heavenly King, God the Father Almighty, O Lord the only begotten Sonne Ieſus Chriſt, continue theſe thy favours to us, and perfect, we beſeech thee, that glorious worke, the happy Peace of this Land, which none but thine owne ſtrength can finiſh. And to that end, thou that takeſt away the ſinnes of the world, take this foule ſinne of Rebellion from us; thou that ſitteſt at the right hand of God the Father, ſmite through the loynes of thoſe Sacrilegious men, who have not ſpared at all to prophane thy houſe, and thy ſervice; ſo ſhall we ſtill bleſſe and magnifie thy Name in the midſt of the great Congregation; ſo ſhall we thy ſervants never ceaſe to be ſtill prayſing thee and ſaying; Thou only, art holy, thou only art the Lord, thou only O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. To thee be all Praiſe and Honour, and Glory aſcribed, world without end. AMEN.

A thanksgiving for the Queenes safe Returne.

OMost mercifull Lord God, we farther render thee all Praise and thankes, for that thou hast been pleased to extend thy hand of deliverance unto the Person of our gratious QUEENE; that thou hast made Her an Instrument of so much good to this Kingdome, & brought her safely hither, through so many dangers both by Sea and Land. Lord make the KING and His People daily more and more happy in her, that as by thine especiall favour She is already become the Mother of so many hopefull Princes, so Shee may be daily fruitfull in the addition of more blessings to vs, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all Honour and Glory, world without end. AMEN.

ALmighty and everlasting God, mercifully looke upon our infirmities and miseries, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend us, through Christ our Lord. AMEN.

OLord, we beseech thee, favourably to heare the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Saviour, who liveth, &c. AMEN.

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainement of everlasting salvation, that among all the changes and chances of this mortall life. they may ever be defended by thy most gratious and ready helpe, through Christ our Lord. AMEN.

O

O Almighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctifie, and governe both our hearts and bodies in the wayes of thy lawes, and in the workes of thy Commandements, that thorow thy most mighty protection, both here and ever, we may be preserved in body and soule, through our Lord and Saviour Iesus Christ. Amen.

ALmighty God, which hast promised to heare the Petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine eares to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

Then the Priest shall give the blessing.

THe peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

EVENING PRAYER.

The Prieſt ſhall ſay.

AMend your lives, for the Kingdome of God is at hand.

The Exhortation.

DEarely beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſſe our manifold ſinnes and wickedneſſe, and that we ſhould not diſſemble, nor cloake them before the face of Almighty God our heavenly Father, but confeſſe them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſſe of the ſame, by his infinite goodneſſe and mercy. And although we ought at all times humbly to acknowledge our ſinnes before God, yet ought we moſt chiefly ſo to doe, when we aſſemble and meet together, eſpecially at this time to poure out our prayers before him, for the averſion of his judgements, the putting of an end to this unnaturall Rebellion, and to ask thoſe things, which may be neceſſary for the eſtabliſhing of an happy Peace among us. Wherefore I pray and beſeech you as many as be here preſent

preſent, to accompany mee with a pure heart and humble voyce, unto the Throne of the heavenly grace, ſaying after mee.

The confeſſion to be ſaid of the whole Congregation, kneeling.

ALmighty and moſt mercifull father, We have erred and ſtrayed from thy wayes like loſt ſheep, We have followed too much the devices and deſires of our own hearts, We have offended againſt thy holy lawes, We have left undone thoſe things which we ought to have done, And we have done thoſe things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miſerable offenders, Spare thou them, O God, which confeſſe their faults, Reſtore thou them that be penitent, according to thy promiſes declared unto mankind in Chriſt Ieſu our Lord; And grant, O moſt mercifull Father, for his ſake, that we may hereafter live a godly, righteous and ſober life, to the glory of thy holy name. *Amen.*

The abſolution to be pronounced by the Prieſt alone.

ALmighty God, the Father of our Lord Ieſus Chriſt which deſireth not the death of a ſinner, but rather that he may turne from his wickedneſſe and live, and hath given power and commandement to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolveth all them which truly repent, and unfainedly believe his holy Goſpell. Wherefore we beſeech him to grant us true repentance and his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent,

and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternall joy through Ieſus Chriſt our Lord.

The Prieſt ſhall begin, and ſay.

OVr Father which art in heaven. Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill: for thine is the Kingdome, the power and the glory, for ever and ever. *Amen.*

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſt to help us.

Prieſt.

Glory be to the Father, and to the Sonne, and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

Praiſe ye the Lord.

Then

Then ſhall be ſaid or ſung this Pſalme following, in ſtead of Venite exultemus.

I Will love thee, O Lord, my ſtrength: the Lord is my ſtony rock and my defence, my Saviour, my God and my might, in whom I will truſt, my buckler, the horne alſo of my ſalvation, and my refuge. 1 Pſalm. 18.

In my trouble I will call upon the Lord, and complaine unto my God: ſo ſhall I be ſafe from mine enemies. 2

So ſhall he heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter even into his eares. 3

Heare my prayer, O Lord: and let my crying come unto thee. 4 Pſalm. 102.

Hide not thy face from me in the time of my trouble: incline thine eare unto mee when I call, oh heare me, and that right ſoone. 5

The enemy cryeth ſo, and the ungodly cometh on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo malitiouſly are they ſet againſt mee. 6 Pſalm. 55.

Thou art my King, O God: ſend help unto Iacob. 7 Pſalm. 44.

Through thee will we overthrow our enemies: and in thy Name will we tread them under, that riſe up againſt us. 8

For I will not truſt in my bow: it is not my ſword that ſhall help mee. 9

But it is thou that ſaveſt vs from our enemies: and puttеſt them to confuſion that hate vs. 10

There is no King that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength. 11 Pſal. 33.

Therefore in thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſſe. 12 Pſal. 31.

Bow

13 Bow downe thine eare to me, and ſave me: make haſt to deliver me.

14 *My time is in thine hand, deliver me from the hand of mine enemies: and from them that perſecute me.*

15 Plead thou my cauſe, O Lord, with them that ſtrive
Pſal. 35. with me: and fight thou againſt them that fight againſt me.

16 *Lay hand vpon the ſhield and buckler: and ſtand up to helpe me.*

17. Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay unto my ſoule, I am thy ſalvation.

18 *Let them be confounded, and put to ſhame that ſeeke after my ſoule: let them be turned backe, and brought to confuſion that imagine miſchiefe for me.*

19 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

20 *Let their way be darke and ſlippery: and the Angel of the Lord perſecute them.*

21 But let the eye of the Lord be upon them that feare him:
Pſal. 33. and put their truſt in his mercy.

22. *To deliver their ſoules from death: and to feed them in the time of dearth.*

23. O Lord, take heed unto me and heare me: how I mourne
l. 55. in my prayer, and am vexed.

24. *For I will confeſſe my wickedneſſe: and be ſorry for my*
Pſal. 38. *ſinne.*

25. I ſaid, I will confeſſe my ſins unto the Lord: and ſo thou
Pſal. 32. forgaveſt the wickedneſſe of my ſinne.

26. *For this ſhall every one that is godly make his prayer vnto thee in a time when thou mayeſt be found: but in the great water floods they ſhall not come nigh him.*

27. The ſacrifice of God is a troubled ſpirit: a broken and
Pſal. 51. contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gratious unto Sion: build thou the walls of Ierusalem. 28.

And now, Lord, what is my hope? truly my hope is even in thee. 29. Psal. 39.

Let thy mercifull kindnesse be vpon vs: like as we doe put our trust in thee. 30. Psal. 33.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and ever shall be, world without end, AMEN.

The Psalmes appointed to be read for the Evening Prayer, are the 74. 83. 94. 144. as they are joyn'd to the Psalmes for the Morning prayer, beginning at pag. 17.

¶ *The first Lesson. 2. Sam. 17. and 18. the Residue of Absolon's Conspiracie.*

OR,

2. Sam. 20. Shebah's Rebellion.

Magnificat. Luke. 1.

MY soule doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded the lowlinesse of his handmayden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proud in the imaginations of their hearts.

He hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeed for ever.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and ever ſhall be: world without end, AMEN.

The ſecond Leſſon. 1. *Pet.* 2.

Nunc dimittis. Luk. 2. 29.

LOrd now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeene thy ſalvation.

Which thou haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt

As

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen*,

Or the 67. Pſalme.

GOd be mercifull unto us, and bleſſe us: and ſhew us the light of his countenance, and be mercifull unto us.

That thy way may be knowen upon earth: thy ſaving health among all Nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the Nations rejoyce and be glad: for thou ſhalt judge the folke righteouſly, and governe the Nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our owne God, ſhall give us his bleſſing.

God ſhall bleſſe us: and all the ends of the world ſhall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen*.

The Creede to be ſaid ſtanding.

I Beleeve in God the Father Almighty, maker of heaven and earth: and in Ieſus Chriſt his only Sonne our Lord, which was conceived by the holy Ghoſt, borne of the Virgin Mary, ſuffered under Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day, he roſe againe from the dead, he aſcended into heaven,

and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judge the quicke and the dead. I beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. AMEN.

The Prayers, all devoutly kneeling.

The Lord be with you.

Anſwer.

And with thy ſpirit.

Prieſt.

Let vs pray.

Lord have mercy upon us.

Chriſt have mercy upon vs.

Lord have mercy upon us.

Then the Prieſt, Clerkes, and people, ſhall ſay the Lords prayer with a loud voyce.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. For thine is the kingdome, the power, and the glory, for ever and ever. *Amen.*

Then the Prieſt ſtanding up ſhall ſay.

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

Prieſt.

O Lord guard the Perſon of thy Servant the King.

Anſwer.

Who putteth His truſt in thee.

Prieſt.

Send to Him and to His Armies help from thy holy Place.

Anſwer.

And ever more mightily defend them.

Prieſt.

Confound the deſignes of all thoſe that are riſen up againſt Him.

Anſwer.

And let not their Rebellious wickedneſſe approach neare to hurt Him.

Prieſt.

O Lord heare our Prayer.

Anſwer.

And let Our cry come unto thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy People.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give Peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

Priest.

Let us Pray.

The first Collect for the day.

O Almighty God, King of all Kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perills, to glorify thee, which art the only giver of all victory, through the merits of thy only Sonne Iesus Christ our Lord. *Amen.*

O Lord God of Hosts who givest victory unto Kings, and didst deliver *David* thy Servant from the perill of the Sword, heare us, we beseech thee, most miserable sinners, who doe here powre out our Soules before thee, entirely desiring the protection of thine hand upon thy servant the King: let Him find safety under the shadow of thy wings, and preserve His Person as the apple of thine own eye. Suffer not that sword which thou hast put into his hands to be wrested out by the hand of man: but blesse his Counsells with successe, and His enterprises with victory, that He may goe on to be a terror to all those that oppose Him, and to be as the dew of the latter raine upon

upon the hearts of all thoſe who doe ſtill remain Loyall to Him. And ô thou who takeſt no delight in the miſery of one ſingle ſinner, ſpare mercifull Lord, ſpare a great, though moſt ſinfull Nation, pitty a deſpiſed Church, and a diſtracted State, heale up thoſe wounds which our ſinnes have made ſo wide, that none but thine own hands can cloſe them. And in the tenderneſſe of thine unſpeakable compaſſion haſten to put ſo happy an end unto theſe waſting diviſions, that thy ſervice may be the more duely celebrated, thine Annoynted more conſcientiouſly obeyed, that the Church may be reſtored to a true Chriſtian unity, and the Kingdome to our former Peace: and that for his ſake who is the Prince of Peace, and that ſhed his pretious blood to purchaſe our Peace, even Ieſus Chriſt our Lord, to whom with thee, ô Father, and thy bleſſed Spirit be &c.

The ſecond Collect.

O God, from whom all holy deſires, all good counſels and all juſt works doe proceed: give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandements, and alſo that by thee we being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Ieſus Chriſt our Saviour. *Amen.*

The third Collect.

Lighten our darkneſſe we beſeech thee, O Lord, and by thy great mercy defend us from all perills and dangers of this night, for the love of thy only Sonne our Saviour Ieſus Chriſt. *Amen.*

The

The Prayer for the King.

O Lord our heavenly Father, High and Mighty King of Kings, Lord of Lords, the only ruler of Princes, which doeſt from thy Throne behold all the dwellers upon earth, moſt heartily we beſeech thee with thy favour to behold our moſt gratious Soveraigne Lord King *Charles*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will and walke in thy way, endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him, that he may vanquiſh and overcome all his enemies, and finally after this life, he may attain everlaſting joy and felicity, through Ieſus Chriſt our Lord. *Amen.*

A Prayer for the Queen, Prince CHARLES, *&c.*

ALmighty God, the fountain of all goodneſſe, wee humbly beſeech thee, to bleſſe our moſt gratious Queen MARY, Prince CHARLES, and the reſt of the Royall Progenie; endue them with thy holy ſpirit, enrich them with thy heavenly grace, proſper them with all happineſſe, and bring them to thine everlaſting Kingdome, through Ieſus Chriſt our Lord. *Amen.*

The Prayer for the Biſhops and Clergy.

ALmighty and everlaſting God, which only worketſt great marvells, ſend downe upon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely pleaſe thee, powre upon them the continuall dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Ieſus Chriſt. *Amen.*

O Moſt

O Moſt Glorious and Powerfull Lord God, without whoſe aid and influence all our ſtrength is weakneſſe, and our Counſell folly: we thy unworthy Servants in a gratefull commemoration of thy frequent and often repeated bleſſings, with humble and unfained hearts offer up to thee the ſacrifice of prayſe, calling Heaven and Earth to witneſſe with us, that it is thy Power alone by which we ſtand, thy Strength by which we proſper. We humbly begge of thee, O Lord, to continue in all our dangers thy ſpeciall aſſiſtance to us, to break the ſpeare of the Diſobedient, and melt the hearts of the Rebellious into water, to ſtrike the mindes of the perverſe, with a true touch of that Conſcience, which they goe about to ſtifle, and a true ſenſe of that duty to thine Annoynted, which they labour to forget; that we thy miſerable and diſtreſſed People, may no longer groane under thoſe heavy Iudgements, which our ſinnes have pulled downe upon us, bnt may at laſt be reunited and knit in the happineſſe of a long wiſht for Peace, and with one mind, in the ſame true Religion, worſhip thee the only true God, and obey our King whom thou haſt ſet over us: grant this, O mercifull Father, for thy dear Sonnes ſake who raigneth with thee, and thy holy Spirit world without end. *Amen.*

A thankſgiving for the Queenes ſafe Returne.

O Moſt mercifull Lord God, we farther render thee all Praiſe and thankes, for that thou haſt been pleaſed to extend thy hand of deliverance unto the Perſon of our gratious QUEENE; that thou haſt made Her an inſtrument of ſo much good to this Kingdome, and brought Her ſafely hither, through ſo many dangers both by Sea and Land. Lord make the King and His People

daily more and more happy in Her; that as by thine especiall favour She is already become the Mother of so many hopefull Princes, so She may be daily fruitfull in the addition of more blessings to us, through Iesus Christ our Lord, to whom with thee, and the Holy Ghost, be all Honour and Glory, world without end. *Amen.*

A Prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord, to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2. *Corinthians.* 13.

THe grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all. AMEN.

AN

AN HOMILY
AGAINST DISOBEDIENCE
and Wilfull Rebellion, taken out of the Book of HOMILIES, publiſhed *in the times of Queene* ELIZABETH.

FOr your inſtruction (good people) to ſhew unto you how much Almighty God doth abhorre diſobedience and wilfull Rebellion, ſpecially when Rebells advance themſelves ſo high, that they arme themſelves with weapons, and ſtand in Field to fight againſt God, their Prince, and their Country: it ſhall not be out of the way to ſhew ſome examples ſet out in Scriptures, written for our eternall erudition. We may ſoon know (good people) how hainous offence the treachery of Rebellion is, if we call to remembrance the heavy wrath, and dreadfull indignation of Almighty God againſt Subiects as doe only but inwardly grudge, mutter, and murmure againſt their Governours, though their inward Treaſon, ſo privily hatched in their breſts, come not to open declaration of their doings: as hard it is, whom the Divell hath ſo farre enticed againſt Gods Word, to keep themſelves there: no, he meaneth ſtill to blow the coale, to kindle their Rebellious

hearts to flame into open deeds, if he be not with grace speedily withstood.

Num. 11. 2. Num. 12. c. 16. Num. 16. Psal. 77. Some of the children of Israel, being murmurers against their Magistrates appointed over them by God, were stricken with foule leprosie: many were burnt up with fire suddenly sent from the Lord: sometime a great sort of thousands were consumed with the pestilence: sometime they were stinged to death with a strange kind of fiery Serpents: and (which is most horrible) some of the Captains with their band of murmurers, not dying by any usuall or naturall death of men, but the earth opening, they with their Wives, Children, and Families, were swallowed quick down into Num. 16. hell. Which horrible destructions of such Israelites as were murmurers against Moses, appointed by God, to be their head, and chiefe Magistrate, are recorded in the book of Numbers, and other places of the Scriptures, for perpetuall memExod. 16. b. 7. &c. mory, and warning to all Subiects, how highly God is displeased with the murmuring, and evill speaking of Subiects against their Princes, for that as the Scripture recordeth, their murmure was not against their Prince only, being a mortall creature, but against God himselfe also. Now if such strange, and horrible plagues did fall upon such Subiects as did only murmure, and speak evill against their heads: what shall become of those most wicked impes of the Divell, that doe conspire, arme themselves, assemble great numbers of armed Rebells, and lead them with them against their Prince and Country, spoyling, and robbing, killing, and murthering all good Subiects that doe withstand them, as many as they may prevaile against? But those examples are written to stay us, not only from such mischiefes, but also from murmuring, and speaking once an evill word against our Prince, which though any should doe never so secretly, yet doe the holy Scriptures shew, that the very birds of the Ayre will bewray them: and these so many examples before noted out of the holy Scriptures doe declare, that they shall Eccle. 10. d. not escape horrible punishment therefore. Now concerning actuall Rebellion, amongst many examples there-

of

of set forth in the holy Scriptures, the example of Absolon is notable: who entring into conspiracy against King David his father, both used the advice of very witty men, and assembled a very great, and huge company of Rebells: the which Absolon, though he were most goodly of person, of great Nobility, being the Kings sonne, in great favour of the people, and so dearely beloved of the King himselfe, so much that he gave commandement that (notwithstanding his Rebellion) his life should be saved: when for these considerations, most men were afraid to lay hands upon him, a great tree stretching out his arme, as it were for that purpose, caught him by the great and long bush of his goodly haire, lapping about it as he fled hastily bare-headed under the said Tree, and so hanged him up by the haire of his head in the aire, to give an eternall document, that neither comelinesse of personage, neither Nobility, nor favour of the people, no nor the favour of the King himselfe, can save a Rebell from due punishment: God the King of all Kings being so offended with him, that rather then he should lack due execution for his Treason every tree by the way will be a gallowes or gibbet unto him, and the hayre of his own head will be unto him, in stead of a halter to hang him up with, rather then he should lack one. A fearfull example of Gods punishment (good people) to consider. Now Achitophel, though otherwise an exceeding wise man, yet the mischievous Counsellor of Absolon, in this wicked Rebellion, for lack of an hangman, a convenient servitor for such a Traitor, went, and hanged up himselfe. A worthy end of all false Rebels, who rather then they should lack due execution, will by Gods iust iudgement, become hangmen unto themselves. Thus happened it to the Captains of that Rebellion: besides forty thousand of rascalls Rebells slain in the field, and in the chase.

2. King. 13. c. 12. & 17. a. 1. &c. 11. & 18. b. 7. 18.

2. King. 18. a. 5.

2. King. 18. b. 5.

Achitophel.

2. Kin. 15. c. 12. & 16. d. 21. 23. & 17. f. 23.

2. King. 18. c. 7, 8, 9.

Likewise is it to be seene in the holy Scriptures how that great Rebellion which the traytour Seba moved in Israel, was suddenly appeased the head of the captaine traytour (by the meanes of a silly woman) being cut off. And as the holy scriptures doe shew, so doth daily experience prove, that the counsells, conspiracies, and attempts of Rebells, never

2. King. 20.

took effect, neither came to good, but to most horrible end. For though God doth oftentimes prosper iust and lawfull
Psal. 20. 12. enemies, which be no Subiects against their soreigne enemies: yet did he never long prosper Rebellious subiects against their Prince, were they never so great in authority, or so many in number. Five Princes or Kings (for so the
Gen. 14. Scripture tearmeth them) with all their multitudes, could not prevaile against Chodorlaomer, vnto whom they had promised loyalty and obedience, and had continued in the same certaine yeeres, but they were all overthrowen and taken prisoners by him: but Abraham with his family and kinsefolks, an handfull of men in respect, owing no subiection unto Chodorlaomer, overthrew him and all his host in Battell, and recovered the prisoners, and delivered them. So that though Warre be so dreadfull and cruell a thing, as it is, yet doth God often prosper a few in lawfull Warres with soreigne enemies against many thousands, but never yet prospered hee Subiects being Rebells against their naturall Soveraigne, were they never so great or noble, so many, so stout, so witty, & politike, but alwayes they came by the overthrow, and to a shamefull end: so much doth God abhorre Rebellion, more then other Warres, though otherwise being so dreadfull, and so great a destruction to mankind. Though not only great multitudes of the rude, and rascall Commons, but sometime also men of great wit, nobility, and authority, have moved Rebellions against their lawfull Princes (whereas true Nobility should most abhorre such villanous, and true wisedome should most detest such franticke Rebellion) though they should pretend sundry causes, as the redresse of the Common-wealth (which Rebellion of all other mischieles doth most destroy) or reformation of Religion (whereas Rebellion is most against all true Religion) though they haue made a great shew of holy meaning by beginning their Rebellions with a counterfeit service of God,
2 Reg. 15. c. 12. (as did wicked Absolon begin his Rebellion with sacrificing unto God) though they display, and beare about ensignes, and banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by such false preten-

ces

ces and shewes they doe deceive, and draw unto them: yet were the multitudes of the Rebells never so huge and great, the Captaines never so noble, politike and witty, the pretences fained to be never so good and holy, yet the speedy overthrow of all Rebells, of what number, state, or condition soever they were, or what colour or cause soever they pretended, is, and ever hath beene such, that God thereby doth shew that he alloweth neither the dignity of any person, nor the multitude of any people, nor the weight of any cause, as sufficient for the which the Subiects may move Rebellion against their Princes.

Turne over and read the histories of all Nations, looke over the Chronicles of our owne Countrey, call to minde so many Rebellions of old time, and some yet fresh in memory, ye shall not find that God ever prospered any Rebellion against their naturall & lawfull Prince, but contrariwise that the Rebells were overthrowen and slaine, and such as were taken prisoners dreadfully executed. Consider the great and noble families of Dukes, Marquesses, Earles and other Lords, whose names yee shall read in our Chronicles, now cleane extinguished and gone, and seeke out the causes of the decay, you shall find, that not lacke of issue and heires male hath so much wrought that decay, and wast of noble bloods and houses, as hath Rebellion.

And for so much as the redresse of the Common-wealth hath of old beene the usuall fained pretence of Rebells, and Religion now of late beginneth to be a colour of Rebellion: let all godly and discreet Subiects consider well of both, and first concerning Religion. If peaceable King Salomon was iudged of God to be more meet to build his Temple (whereby the ordering of Religion is meant) then his Father King David, though otherwise a most godly King, for that David was a great warriour, and had shed much blood though it were in his Warres against the enemies of God: of this may all godly and reasonable Subiects consider, that a peaceable Prince, specially our most peaceable and mercifull King, who hath hitherto shed no blood at all, no not of His most deadly enemies, is more like and farre meeter either to set up, or to

maintain

maintaine true Religion, then are bloody Rebells, who haue not shed the blood of Gods enemies, as King David had done, but doe seeke to shed the blood of Gods friends, of their owne Country-men, and of their owne most deare friends & kinsefolke, yea the destruction of their most gratious Prince and naturall Countrey, for defence of whom they ought to be ready to shed their blood, if need should so require. What a Religion it is that such men by such meanes would restore, may easily be iudged: euen as good a Religion surely, as Rebells be good men and obedient Subiects, and as Rebellion is a good meane of redresse and reformation, being it selfe the greatest deformation of all that may possible be. But as the truth of the Gospell of our Saviour Christ, being quietly and soberly taught, though it doe cost them their liues that doe teach it, is able to maintaine the true Religion: so hath a franticke religion need of such furious maintenances as is Rebellion, and of such patrons as are Rebells, being ready not to dye for the true Religion, but to kill all that shall or dare speake against their false superstition and wicked Idolatry. Now concerning pretences of any redresse of the Common-wealth, made by Rebells, every man that hath but halfe an eye, may see how vaine they be, Rebellion being as I haue before declared, the greatest ruine and destruction of all Common-wealths that may be possible. And who so looketh on the one part vpon the persons and government of the Kings most honourable Councellers, by the experiment of so many peeres proued honourable to His Maiesty, and most profitable and beneficiall vnto our Countrey and Country-men, and on the other part, considereth the persons, state and conditions of the Rebells themselues, the reformers, as they take vpon them, of the present government, he shall find that the most rash and hairebrained men, the greatest vnthrifts, that haue most lewdly wasted their owne goods and landes, those that are ouer the eares in debt, and such as for their thefts, robberies, and murders, dare not in any well governed Common-wealth, where good Lawes are in force, shew their faces, such as are of most lewd and wicked behaviour and life, and all such as will not, or cannot liue in peace, are alwayes most ready to

moue Rebellion, or take part with Rebells. And are not these meete men, trow you, to reſtore the Common-wealth decayed, who haue ſo ſpoyled and conſumed all their owne wealth and thrift? and very like to amend other mens manners, who haue ſo vile vices, and abominable conditions themſelues? Surely that which they falſely call reformation, is indeed not only a defacing or a deformation, but alſo an utter deſtruction of all Common-wealths, as would well appeare, might the Rebells haue their wills, and doth right well and too well appeare by their doing in ſuch places of the Countrey where Rebells doe rout, where though they tarry but a very little while, they make ſuch reformation that they deſtroy all places, and undoe all men where they come, that the childe yet vnborne may rue it, and ſhall many yeeres hereafter curſe them.

Let no good and diſcreet Subiects therefore follow the flegge or banner diſplayed to Rebellion, q borne by Rebells, though in their deuices they ſeeme to make many ſpecious ſhewes of Religion and Reformation. For as examples of ſuch practices are to be found as well in the hiſtories of old, as alſo of latter Rebellions, in our Fathers, and our freſh memory: ſo notwithſtanding theſe pretences made and banners borne, are recorded with all to perpetuall memory, the great and horrible murders of infinite multitudes and thouſands of the common people ſlaine in Rebellion, dreadfull executions of the Authors and Captaines, the pittifull vndoing of their wiues and children, and diſinheriting of the heyres of the Rebells for ever, the ſpoyling, waſting, and deſtruction of the people and Country where Rebellion was firſt begun, that the childe then yet vnborne might rue and lament it, with the finall ouerthrow, and ſhamefull deaths of all rebells, ſet forth as well in the hiſtories of forreigne Nations, as in the Chronicles of our owne Country, ſome thereof being yet in freſh memory, which if they were collected together, would make many volumes and books: But on the contrary part all good lucke, ſucceſſe and proſperity that euer happened vnto any Rebells of any age, time or Country, may be conteyned in a very few lines, or words.

Wherefore to conclude, let all good Subiects, considering how horrible a sinne against God, their Prince, their Country, and Countrymen, against all Gods and mans Lawes Rebellion is, being indeed not one severall sinne, but all sinnes against God and man heaped together, considering the mischievous life and deeds, and the shamefull ends & deaths of all Rebells hitherto, and the pitifull undoing of their wives children, & families, and disinheriting of their heires for ever; and above all things considering the eternall damnation that is prepared for all impenitent Rebells in hell with Satan the first founder of Rebellion, and grand Captaine of all Rebells, let all good Subiects, I say, considering these things, avoyd and flee all Rebellion, as the greatest of all mischiefes, and imbrace due obedience to God and our Prince, as the greatest of all vertues, that we may both escape all evills and miseries that doe follow Rebellion in this World, and eternall damnation in the World to come, & enioy peace, quietnesse, and security, with all other Gods benefits and blessings which follow obedience in this life, and finally may enioy the kingdome of Heaven, the peculiar place of all obedient subiects to God and their Prince in the World to come: which I beseech God the King of all kings, grant vnto vs for the obedience of his Sonne our Saviour Iesus Christ, vnto whom with the Father and the holy Ghost, one God and King immortall, all honour, service, and obedience of all his creatures is due for ever and ever. Amen.

A PRAYER AGAINST Rebellion, publiſhed by the authority of Queen ELIZABETH in a Rebellious time, and Printed in the *Book of* HOMILIES.

To be read by the Miniſter immediatly after the Sermon or Homily.

OMoſt mighty God the Lord of hoſtes, the Governour of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enimies, with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee: Defend, O Lord, thy ſervant, and our Governour under thee, our King Charles, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternall Word, as to their own naturall Prince and Country, and manifeſtly to this Crowne, and Realme of England, which thou haſt of thy divine providence aſsigned in theſe our daies to the government of thy ſervant,

our Soveraigne, and gratious King. O most mercifull Father, (if it be thy holy will) make soft, and tender the stony hearts of all those that exalt themselves against thy Truth, and seek either to trouble the quiet of this Realme of England, or to oppresse the Crowne of the same, and convert them to the obedience of thy Sonne the only Saviour of the World, Jesus Christ, that we, and they may ioyntly glorify thy mercies. Lighten (we beseech thee) their ignorant hearts, to imbrace the truth of thy Word, or else so abate their cruelty (O most mighty Lord) that this our Christian Realme, with others that confesse thy holy Gospell, may obtain by thine aide, and strength, surety from all enemies, without shedding of Christian blood, whereby all they which bee oppressed with their Tyranny, may be relieved, and they which be in feare of their cruelty, may be comforted: and finally, that all Christian Realmes, and specially this Realme of England, may by thy defence, and protection continue in the truth of the Gospell, and enioy perfect peace, quietnesse, and security: and that we for these thy mercies ioyntly all, together with one consonant heart, and voyce, may thankfully render to thee all laud, and praise, that we knit in one godly concord, and unity amongst our selves, may continually magnify thy glorious Name, who with thy sonne our Saviour Jesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull God: To whom be all laud, and praise, world without end. AMEN.

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